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P A R A C E L S U S .

Lecture delivered by Dr. RUDOLF STEINER at the, Architektenhaus in
Berlin, on the 26th of April, 1906. *)

It is certainly attractive to become immersed in the past and to study a little the great men who were our predecessors. But regarding the man of whom we shall speak to-day, we must bear in mind a standpoint which greatly differs from the attraction of a merely historical study. In the case of Paracelsus, we must rather hold to the fact that he can still offer modern men a great deal, and a movement for spiritual research is particularly suited to bring to light the treasure of scientific research and enlightened wisdom which lies buried in Paracelsus.

To be sure, modern investigation also turns to such men as Paracelsus, Jacob Böhme and others, who lived at the end of the Middle Ages, but the ordinary vision of modern scientists so greatly differs from the standpoint of a man like Paracelsus, that they cannot do him justice, in the full meaning of the word. Paracelsus must be understood in an entirely different way, and we must once more acquire a living feeling for the subjects to which he directs his thoughts. Paracelsus indeed lived in an interesting time, which had either just surpassed, or still stood in the very midst of what we call the rise of the bourgeoisie.

As far as spiritual life was concerned, only two classes came into consideration before that time: the aristocracy and the clergy. But with the rise of the middle class, spiritual culture was based to a far greater extent than formerly upon the individual human being. In the past, blood-relationships determined a man's value in the aristocratic circles, whereas in the clergy, the individual members never drew from themselves all that they wished to express, for the whole Church stood behind the individual. Consequently, everything we come across at the time in which the middle class begins to assert itself, leaves the impression of a personal character; the personality must now come to the fore in a far greater measure. We could

*) From stenographic notes unrevised by the lecturer.

name many men who staked their very being on this development; one of these men was Paracelsus.

Paracelsus was born in 1493, just at the time when the world's field of action had immensely increased. The great discoveries of new lands and the recently invented art of printing had given quite a new direction to spiritual life. In Paracelsus, we confront, moreover, an outstanding personality, of rare greatness, a revolutionary in the spiritual sense, a man who was well aware of the fact that he fell away from the spiritual life of his time and from the activities belonging to it, and who also realised how greatly this spiritual life contrasted with the achievements of the past.

If we wish to understand the character of Paracelsus, we must study him as a physician and as a philosopher. With the vision of a genius he endeavoured to grasp the structure of the world's edifice; his gaze plunged into the structure of the earth and particularly into that of man, and he also penetrated into the mysteries of spiritual life. In his endeavour to grasp the essence of spiritual things, as well as the teachings connected with living objects, he was a theosophist. Yet in Paracelsus nothing is mere theory, for he always aims at practical life. That is why his activities, his thoughts and his investigations unite into such a great powerful whole. We see him in sharp outline, as if he were carved out of ONE piece of wood. He thus confronts us as a personality of great originality and elemental power.

He pursued two directions in the field of medicine. One was connected with the ancient Greek physician HIPPOCRATES, and the other one proceeded from the Roman physician GALEN.

Hippocrates, the father of medicine, stood before Paracelsus as a great ideal. Modern scientists cannot do justice to that ancient Greek physician, nor can they understand what Paracelsus perceived in him. To-day people consider as most primitive the conception of past times, dividing everything into black and white bile, and into the four liquids connected with the four elements. Modern scientists believe that in the course of time these childish points of view had to be surmounted. They do not even dream that in this connection something quite different should be born in mind, and this explains why Paracelsus is so difficult to understand to-day.

When Paracelsus speaks of the four members of human nature, we must remember that this is not intended in the modern, materialistic sense, but quite differently. The natural scientists of the past perceived in the human body and in the way in which it was built up by Nature, merely the external expression of something spiritual; in this they saw the real builder of the external physical body.

In our spiritual-scientific lectures, we have often spoken of this builder of the human body. We have explained that

an etheric body lies at the foundation of the physical body, and that this etheric or vital body contains the forces which build up the physical body. The structure of every organ consequently proceeds from the etheric body. But in order to study this, we need what is called intuition, or spiritual investigation, and when we use expressions taken from the world of the senses, these are only used metaphorically, to show what lies behind. It would be quite wrong to identify them with external, material things.

The ancient physicians approached their patients through a form of intuitive vision, which enabled them to perceive the finer spiritual substance. The essential thing which they bore in mind, was not the change in the diseased body, but what produced such a change. If these changes can be perceived in the etheric body, then the healing process can be applied to that which lies behind the physical body, to the builder of the physical body and to its forces. Paracelsus completely absorbed the spirit of such intuitive medicine.

The Roman physician Galen was the one powerful authority universally recognised in the whole medical world. Galen based his medicine on the same ideas as Hippocrates, and on reading Galen's books one might ask why Paracelsus opposed Galen. Yet Galen's medicine is not the same as that of Hippocrates, for it is the material aspect of an originally spiritual conception; he and his followers interpreted the intuitive vision of the past in a materialistic way.

The genius and the intuitive vision of the past had vanished. Paracelsus wished to return to it, and from his knowledge of Nature as a great whole, he wished to find the means of healing mankind. The medicine of his time was therefore useless to him.

Paracelsus wished to open the great book of Nature herself and not read the books written by men. All that had appeared as medicine in the course of time, was but a compound of speculations, which considered only in a materialistic way, the diseased part of a materialistic body. Paracelsus consequently said: "Nature's own light must illumine me." This brought him into the greatest conflicts with the science of medicine. But his large outlook gave him that intensive self-assurance which enabled him to stand up against those who were steeped in tradition.

The medical science of that age more or less resembles that of to-day, only that our time has no Paracelsus in the medical world! Yet the uncertain groping after details, so prevalent to-day, very much reminds us of the time which brought Paracelsus into such opposition to it. If we study the development of modern medicine, if we see how remedies are discovered to-day, how something that is looked upon as a remedy to-day, turns out to be noxious to-morrow, if we see how completely the penetrating gaze into man's connection with Nature has vanished - if we study all this, it will greatly remind us of the times of Paracelsus.

Few men realise how deeply we once more live in such an

epoch, and that faith in authority is once more an immense power in the field of medicine. On the one hand, men fight against the belief in authority, and pride themselves in arming against old superstitions; yet they do not realise that the only thing that has changed, is the new form which superstition has taken. In the past, this was very little more than the present-day belief in superstitions, such as, for instance, when people are sent to Wiesbaden or other places, for their health. At one time, people went to Lourdes.

The attitude of modern men more or less resembles what Paracelsus was wont to observe. He said to his contemporaries: "Those who wish to follow truth, must become the subjects of my Monarchy. Follow me - I shall not follow you - but ye follow me! Follow me, Avicenna, Galen, Rhasis, Montagnana, Mesue, etc. Follow me - for I shall not follow you, ye physicians of Paris, of Montpellier, Swabia, Meissen, Cologne and Vienna! Follow me, all ye towns along the Danube and the Rhine, all ye islands of the sea; thou Italy, thou Dalmatia, thou Sarmatia, thou Athens, thou Greece, thou Arabia, thou Israel, - follow me, for I shall not follow you..... I shall be a Monarch, and mine shall be the Monarchy. I guide the Monarchy and gird your loins"

These words characterise the strength of this personality. Paracelsus believed that he owed this strength to his original connection with Nature, and it came to expression in him in such a way, that he felt not only connected with what his eye perceived, but he felt that his whole being was connected with Nature

He wished to learn scientific truths not only from the universities and from pulpits, but also by listening to the simple folk outside, who had not yet severed their ties with Nature. How beautiful it is to watch the animals on the pastures; they know exactly, through their instinct, what grass they must eat and what they must not eat - what food is good for them and what is noxious. This is based on the relationship of a living being with the surrounding world.

The connection with Nature has been severed through reason, through speculation, and the knowledge which this connection imparts to a man who lives outside in the country, is not superstition; it is no superstition, when he knows, for instance, the way in which certain stones, or certain plants work upon the human being. Of course, they work upon him in an entirely different way that is generally assumed to be the case. Simple folk, without any learning, often have a kind of unerring feeling for the things in Nature which can help man. Paracelsus had this unerring feeling. He listened to everything which simple folk could tell him, and in him this individual form of instinct became intuition. Yet he never severed the link which connected him with Nature.

What is most characteristic of Paracelsus, is his

uniform vision of the world as a whole. No matter where his distant travels led him, he always knew that he was walking in the sun - not only in the path of the physical, but also of the spiritual Sun.

The following contemplation expresses his thoughts on man's connection with Nature, for he does not regard man as a separate being, but as standing in the middle of the universe. "Observe an apple with its seed. If you only look on the apple's seed, you will never know how apples grow, for the seed draws its forces from the apple around it." - The same may be said of man. Just as the seed draws its forces from the apple's juices, so man draws his forces from the whole of Nature around him, as also from the stars above him. Anatomy and medicine cannot be thought of, unless they include a knowledge of Nature, of the stars, and indeed of God Himself.

In his knowledge of man, Paracelsus distinguishes three parts: First of all, man's physical part, consisting of the same physical ingredients to be found around us in Nature. But those who study Nature, study - according to Paracelsus - everything that constitutes man's physical being. If a kind of essence were to be drawn out of Nature, we should obtain that which constitutes man's physical body. Paracelsus looks upon this as man's physical part, and he calls it the ELEMENTAL man. This may be compared with the apple's seed, and this too cannot be understood unless we contemplate the apple which belongs to it. Similarly, we cannot - according to Paracelsus - understand the human being, if we only consider his external physical part.

A finer substantiality builds up physical matter. This finer substantiality is what we call, in our theosophical literature, the etheric body. Paracelsus calls it the ARCHAËUS, and he distinguishes it from the elemental body. In addition to the physical body, Paracelsus therefore sees the force which lies at its foundation.

Paracelsus looks in another direction for this second part of man's being, and here too the comparison of the apple's seed and of the apple may be drawn in. For the second part of man's being the whole starry world is the "apple"! Just as the elemental body draws its forces from the earth, so this second part draws its forces from the stars. Just as blood, food-substances, etc. may be found in the elemental body, so impulses, instincts, joy and pain may be found in this second part. In it dwells all that is comprised by Paracelsus as the soul's two fundamental forces, sympathy and antipathy.

He names this second part the ASTRAL body, or the one pertaining to the starry world. What repulses and attracts the stars in the world outside, the forces of gravitation and the planetary forces of repulsion, all this is contained, almost in the form of an extract, in the human soul, as sympathy and antipathy, as pleasure and pain. So that all that is in man can only be understood in this sense, which Paracelsus defines as "astrological astronomy".

In the present day, very little is known of this science. Modern astronomy follows other directions. As a physician, Paracelsus endeavours to find out how the astrological forces in the world's spaces are connected with man's astral body. As compared with a modern astronomer, Paracelsus is like a true priest beside a mere "requiem priest", one who merely gabbles over the mass and is paid for it, whereas a true priest penetrates into the spirit of the service.

For Paracelsus, the third part of man is what he calls the SPIRIT. This again may be compared with the seed of a still larger apple, with the seed of the whole spiritual world. In man lives something which is a divine spark, in comparison with the great complex of the divine forces in the world.

Paracelsus thus distinguishes three things in the world: The divine-spiritual, the starry part, and the elemental-earthly part, and man contains an extract of all three: -

- | | | |
|-----------------------------|-------|-------------------------------|
| 1. Of the divine-spiritual | | man's spirit |
| 2. Of the starry world | | man's astral body |
| 3. Of the elemental-earthly | | |
| world | | man's earthly elemental body. |

Just as metals, plants and animals must be studied, if we wish to understand man's physical body, so the physician must know what takes place in the starry world, if he wishes to understand the human soul.

Since Paracelsus always considers that something higher is the cause of something lower, he first looks for the cause of a diseased organ in the human instincts. Illness is for him the result of a psychic error, and he traces this back in the highest degree to moral qualities. Everywhere in the physical world he sees the expression of the spiritual- and those who wish to investigate the cause of an illness, must study the soul's sympathies and antipathies. But only those who have studied the starry world can do this. Paracelsus' soul therefore sees in the first place the diseased psychic processes, and then it turns to the astral influences of the stars, reaching as far as the spiritual influences. This is a genuine spiritual medicine, and he explains to us in his own words how he practises it: "The great thing which ye should bear in mind, is that in heaven there is nothing which may not also be found in man; everything that is in heaven, is also in man." In another connection he says: "Look ye out into Nature, whatever ye see there, is like the single letters of a writing and man is the word composed of these letters. If we wish to read man, we must learn to read the single letters."

(TO BE CONTINUED)

THE COUNT OF SAINT-GERMAIN AS A PHYSICIAN OF MANKIND
DURING THE SEVEN YEARS' WAR.

By Friedrich Häusler.

The Turkish invasion of the Near East had in an increasing measure isolated Europe from the Orient and its culture. When the news of the fall of Constantinople in 1435 spread terror throughout Europe, people felt even more than the approaching threat of Turkish barbarism, that they had reached an important turning point in the destiny of their civilisation. Arabic learning in Spain was now the only living connection with the East remaining to civilised Europe. But in 1492, also this link was definitely severed by Isabella of Castille and by Ferdinand the Catholic, and joy over this victory induced Isabella to promise Columbus the fleet which he had asked.

This last act of the breach with the oriental world thus became the first act of the new relations which were opened with the trans-atlantic western world.

Yet these connections with the western world, as well as the simultaneous voyages of the Portuguese to the Far East, brought over to Europe very few seeds of culture. The only things which they brought to Europe were spices and gold. These voyages did not even produce the new conception of the world, for they were simply the result of the new world-picture which had arisen.

The impulses pertaining to the modern age were born out of Europe's isolation. And they shaped the destiny of both East and West.

The newly-awakened spirit of discovery more and more influenced the actions of men in Europe, ever since its complete separation from the East. Men began to excavate the earth in search of fragments of ancient sculptures, in the dust of libraries they hunted for old Greek manuscripts, and they scoured the ocean after lands whose half-forgotten names and descriptions had called up fantastic notions. Even ancient Nature, spread out before the eyes of men, was discovered anew.

What men could see, and the ground they stood on - these things were looked upon as "real", and the thoughts which explained or exploited these "realities" were considered to be "true".

But the world's events were subjected to great disturbances, owing to the fact that these new human forces entered an old world-substance.

In the face of the old revelations, reformers and counter-reformers took up new positions, dividing Europe into two opposed parties.

Family-interests of rulers and the egoism of rising nations came into conflict for the possession of lands which had been feudal property in the Middle Ages.

The real and apparent riches on the markets stimulated individual egoism.

Religious wars were followed by wars of succession, and these in turn by economic wars. The selfishness existing in the different spheres mixed and produced an inextricable chaos.

The seeds for the later independent connections between the re-discovered western world and Europe, sprang up at the beginning of the 17th century, and at exactly the same time, European politics took on a definite and independent form in the East. Circumstances as opposed as possible gave rise to these two important events.

To men of an independent mind, the Church of England had become an unbearable oppression in that country. In the early 17th century, many fled from this oppression and journeyed across the ocean, settling down in a free country. They were the founders of a new social community, which was to become an independent world-power in less than two centuries.

And simultaneously, a new world-power arose in the East, and the first signs of its birth coincide with that of New England.

Towards the end of the 16th century, the pope Gregory the XIIIth had brought the counter-reformation to a climax, by arranging an ecclesiastical union between orthodox Russia and a new Catholic Europe. Sweden and Poland were elected to prepare the work from a political aspect. Gregory's followers succeeded in uniting these two countries under Sigismund, a king of the Swedish house of Wasa. But Sweden repudiated the "Jesuit king", and in Russia the Catholic manoeuvres produced quite different results than those expected. The plan of Sigismund the IIIrd and of his ecclesiastical advisers was to latinise Moscow through the "false Demetrius", but this led to exactly the same result as the plan of Gregory the VIIth, who wished to "romanize" Byzantium with the aid of the "false Michael" and of Robert Guiscard, the Norman. At that time, an old oriental prophecy had come to light, foretelling that the new "Troy" (Byzantium) would fall, when a king's son, who was believed dead, would move against it with an army from the West.

The "false Michael" and the "false Demetrius", royal princes who were supposed to have escaped death, were unable to fulfil their promise to the Roman Church, and in both instances, they favoured the rise of a new dynasty: That of the Comnenes in Constantinople, and that of the Romanovs in Moscow.

The tremendous confusion produced by the "false Demetrius"

called into life a movement from the very heart of the Russian nation for the protection of Eastern Christianity and of the Russian country. Michael Romanov was elected Czar by the nation's representatives and by the Russian Church. The youth's father stood by his side, as patriarch. The first measures, paving the way for Russia's position as an Eastern European world-power, went out from this monarch, who had been elected in a time of need.

In the middle of the 18th century, internal events in America and in Russia gave rise to the chaos of war in Europe.

A quarrel between English and French colonists in the Ohio valley - quite an indifferent matter to humanity as a whole - loosened the tension between the economic interests of English and the financial powers of France, and a naval battle broke out between England and France.

Almost at the same time, and for reasons which no historian has so far been able to discover, Elisabeth of Russia decided to plunge into the quarrel of succession between Austria and Prussia. She offered the support of Russian troops to Maria Theresia, in her Silesian claims against Frederic of Prussia. Her nephew, who later on became Czar Peter the IIIrd, supported the opposite party, for reasons just as casual, in no way connected with the actual problems. The Russian decisions led to the outbreak of war in Central Europe.

Unnatural treaties united these two conflicts, which were quite independent of one another, giving rise to the chaos of the seven years' war, involving almost the whole of Europe, and destroying all relationships and connections among nations and every development.

In 1760, in the very midst of this chaos, a man appeared in neutral Holland, who for a time attracted the attention of the statesmen of Europe. This was the Count of Saint-Germain, and he had chosen the mission of paving the way for peace negotiations between France and England. Although Choiseul, the French Minister for Foreign Affairs, frustrated his efforts, the Count's lofty points of view nevertheless became known in the chanceries of the various governments, for the ambassadors mentioned them in their reports. They still live to-day, whereas the motives which prevented these thoughts from becoming active, soon revealed their destructive egoism.

The following picture of the peace negotiations in Holland can be gathered from the hitherto published diplomatic acts:

The Count of Saint-Germain had realised long ago that France was facing serious dangers. Moved by compassion, he approached the King. Louis XVth recognised the Count's spiritual greatness, and gave him an appointment at his Court and a castle to live in. The war with England filled the Count of Saint Germain with grave preoccupation

and when he saw that no one could cope with the events and that every nation longed for peace, without being able to bring it about, he decided to go to Holland, with credentials of the King, of Belle-Isle, the Minister of War, and of the Marshal Bourbon-Condé. His purpose was to get in touch with York, the English Ambassador.

In Holland he declared explicitly that he had undertaken this mission not only for the sake of France, but for the welfare of the whole of mankind. He said that if the conflict could not be closed in the right way, the thought of the future could make one shudder. It would be necessary above all - he said - to avoid a Peace Congress, for such a Congress could only sow the seeds of new wars. Peace could only be brought about by trustworthy men, judging things from universal, human standpoints.

(Peace is maintained by forces which are in no way connected with war. The forces which produce war, cannot form the foundation of peace.)

Almost every report shows that the Count always set his hope on individual human beings. He seems to have perceived the destiny of the West in the fact that there, individual human beings can and must deal with the events connected with man's social life.

On many occasions he said: "It is one man who prevents peace, one man who is responsible for the misery in Europe, and this man is Choiseul, France's Minister of Foreign Affairs." Or he writes to Madame de Pompadour: "If you summon up sufficient courage, you alone could give Europe peace and spare mankind the evil results of a Peace Congress."

Events in the West really show that they are caused or checked by individual human beings. Individual influences are the essential thing, both in good and evil. In France, with its monarchical constitution, the royal power is just as powerless as parliamentary rule in England, for it is impossible to ignore the will of individual human beings who hold the responsible posts.

Just when the negotiations opened by St. Germain had reached a promising stage, Madame de Pompadour informed Choiseul of what was going on. Without consulting the King, the Minister immediately despatched an express messenger to Holland, instructing d'Affry, the French Ambassador, that the Count was to be disavowed, publicly discredited in the whole Dutch press, and that an extradition order was to be given to the Dutch authorities. D'Affry obeyed, giving way to envy and fear, although he had described St. Germain as a marvel, and although St. Germain had always kept him fully informed of his negotiations. In following the Minister's instructions, he disregarded the King's letter and the voice of his own conscience.

The English Ambassador gave Count Bentinck a blank passport for his friend, St. Germain, who immediately left for England, where unfortunately Pitt took over the rôle of an English Choiseul.

The Kings of England and of France left the peace-negotiator in the lurch, and the King of Prussia wrote to Voltaire: "Le comte de Saint-Germain ne sera qu'un conte pour rien!" All three had centred their best hopes in him. The whole world of official diplomacy now hoisted its sails to the wind which the French Ambassador had fanned in the Dutch Press, and all the efforts which had brought in-to sight a peace based upon real foundations, were now a mere episode.

Two years after, however, strange events took place in the East. At the end of 1761, Elizabeth of Russia became ill. Her physician and Count Panin, the tutor of Grand-duke Paul, stood by her bed, when Peter, the heir to the throne entered and said to the physician, but so that his words were meant for Panin: "When this good Empress shall have closed her eyes, I mean to show Denmark that I am the master. The Count of Saint-Germain may declare war on me in French, but I shall wage it in Prussian."

These enigmatic words acquire a meaning, if we consider the following events:

Count Panin played an important part at the Russian Court, and it is said that his pupil, the later Czar Paul, always spoke of him with great reverence and even the Czarina Catherine met him with respect.

Panin wished to prevent the spiritually undeveloped Peter from realising his Danish plans, and later on, he opposed the division of Poland at the Russian court. The future Czar Peter IIIrd must have seen the cause of this in Panin's connection with St. Germain. When Peter ascended the throne, his peculiar character did not prevent him from proclaiming the most astounding reforms, which could not possibly have sprung from his mind. Indeed, his own sabotage of these very reforms, soon after, proves this. He did not only proclaim reforms which brought momentary relief to Russia, but also astonishing offers of peace; in a diluted and weakened form, they afterwards actually led to the conclusion of the seven years' war. These peace-offers, in the spring of 1762, which Rudolf Steiner once read out in a lecture dated June 19th 1917, are the concentrated essence of the diplomatic memoranda dealing with the peace-negotiations of the Count of Saint-Germain in 1760.

From the very beginning, these peace-offers adopt the standpoint of humaneness, and they show that the fever of war was spreading out more and more to the misfortune of every nation, and that since the final outcome of war was uncertain, the human race would have to suffer all the more under this scourge. The second Manifesto of the Emperor mentions that no lasting peace could be expected from the constantly changing fortunes of war, nor from the aims of war, and that the claims arising through them, could not be looked upon as acceptable. The Russian Court insisted on calling in a Congress for the settlement of claims and requirements. Since the conflicting parties only seemed to wait who would be the first to open peace negotiations, Russia willingly undertook this, almost as a predestined task.

Yet there is a great difference between Peter's reforms and proclamations and the conversations of the Count of St. Germain at the Hague with the various diplomats, in 1760. Peter never speaks of individual responsibility. Every decision seems to be embedded in the Court ceremonial.

The course of these reforms clearly shows that Russia's organisation in no way allows an individual human being to determine the development of events, as is the case in western Europe. The centre of gravity lies in the good and evil dispositions of the nation, and the gigantic organism cannot be set moving by anything which is not in keeping with it. Peter's pathological stubbornness soon disappointed the clergy, the army and the peasants. His closest friends, including Panin, had to think of how the Czar could be persuaded to abdicate, in order to prevent great evil. An unexplained occurrence hastened the course of events, which took another direction than that foreseen by the kind-hearted Panin: The Czar, who had already abdicated, was killed.

Many traditions bring St. Germain in direct connection with Peter's environment, particularly with Panin and the Orlov brothers, yet it is not possible to prove that Peter's extraordinary proclamations originate from the Count. Indeed, this would be of no interest. Of far greater importance is insight into the fact that both in western and in eastern Europe the peace-negotiations contained a spirit alien to the diplomatic circles of that time, a spirit which bore in mind the interests of humanity as a whole, and which also took into account the deeply founded peculiarities and differences of the human beings living in the west and in the east.

Documents prove that the Count of St. Germain was also active in Germany (until 1784). A clear judgment is not easy, for evidently several personalities are mixed up together in these documents. Nevertheless they deserve notice. Some of them undoubtedly speak of the real peace-negotiator of The Hague. They show that in Germany the Count came into contact particularly with those circles which united into societies pursuing all kinds of spiritual aims. At that time, every ruler was in some way connected with one of these societies, unless members belonging to ecclesiastical orders were in his court. Frederic the Second of Prussia was perhaps the only monarch who protected both Freemasons and Jesuits against the Church, making use of their services in his government.

The unanimous opinion of members of such societies, who wrote of their encounters with Saint-Germain, is that he was neither a "Mason", nor a "Rusismucian", but a great sage, or initiate.

Karl von Hessen-Kassel writes: "Perhaps he was one of the world's greatest sages... He loved mankind . . . I never met a man with a more enlightened spirit."

None of these writings show, however, that their authors were aware of the Count's true identity.

In Central Europe, however, not only political leaders and civil servants were members of such circles, but nearly everyone ~~belonged to~~ ~~xx~~ ~~xx~~ who was of any importance in public life. If we consider this, we can guess the paths of St. Germain's spirit, and through what channels his spiritual seeds entered the general civilisation. It is more or less known what influence such circles had on Goethe and Lessing, and many of Rudolf Steiner's explanations show that similar influences extended to circles which were far more widely spread than is generally assumed to be the case.

If the method which determines the same writing or style in different documents is applied to a comparative study of the world of artistic imaginings from 1750 to 1850, we shall frequently enter a sphere into which we also penetrate through stories or deeds which are known to refer to Saint Germain. The significant connections with the Messiahship of Poland also belong to these. Evidently this phenomenon is inspired by the West, yet it is completely rooted in the character of Poland, and it also contains images which are related with the world of Goethe. In this direction, we come across pictures having exactly the same movement of certain stories connected with St Germain's life in Paris.

These remarks merely wish to indicate that the spirit of the Count of Saint Germain encompassed not only the problems and situations of the western and eastern worlds, but also the deepest knowledge contained in the culture of Central Europe.

Where Saint-Germain's influence can be traced in Central Europe, it always follows the direction of educating man. Even the alchemistic studies which he led, and of which Karl von Hessen and others speak, were an educational matter, and not an abstract scientific occupation. His pupils had to develop from stage to stage, in accordance with a moral training which led them into the deeper forces of Nature and of man.

The few traces of Saint-Germain's activity during the Seven Years' War suffice to give us a vivid picture of the world-situation of that time.

Europe had been drawn into a vortex of war, caused by events which had taken place both in the West and in the East, and by tensions which brought about most fatal results. None were able to control the situation. All expected to make their fortune through the misfortune of others arising out of the changing vicissitudes of war.

The intervention of Saint-Germain's overpowering spirit shows that the greatest confusion existed not only in the relations between the various countries, but also in the countries themselves.

In the West, his well-meaning plans were frustrated by the uncontrolled, self-willed egoism of single men who would not recognise anything beyond their own position, and who calmly sacrificed the

welfare of humanity in order to maintain their authority at the post which they happened to hold.

In Central Europe, the Count of Saint-Germain encountered the envy of those who were well able to guess his greatness, and the pride of others who could not perceive any difference between his spirit and their own.

In Russia, dark, impenetrable forces suppressed the seeds which were sown by those who were related to him in spirit.

But throughout the world there were men strong enough to keep mind and heart open to the source from which healing forces flowed into the world for the whole of mankind, and for the true welfare both of individual man and of the nations.

It also shows that the lofty spirit of one man can bring to the fore the essence of humanity, and be a helper in the midst of a confusion which could no longer be controlled by those who were involved in it. This help became effective to the extent in which it was willingly and consciously accepted.

What was brought about by men who willingly and consciously accepted such a help, has a meaning for the whole of humanity, including the West and the East outside Europe.

TRAINING OF THE HEART AND MIND

(A Little Myth)

By Albert S t e f f e n .

There are people who must always unburden their heart unrestrainedly. Then they feel better.

Others worry all the more, when they have done so. In their own being, they always like to set things in order.

The usual mass of conflicting questions had gradually heaped itself between two teachers of such character, were were teaching in the elementary school of Waldersbach, so that Johann Friedrich Oberlin, the founder of the school, summoned them before him, in order to avoid an explosion.

A discussion took place, in keeping with the characters of the two teachers, that is to say: a one-sided discussion. For the more choleric of the two spoke threateningly for half an hour, reproaching his colleague with selfishness. The latter, of a more melancholic tendency, was dumbfounded. He advanced a few arguments, but his opponent did not hear them. So he did not speak any more. It is useless to reply - he thought - it is hopeless.

Oberlin, the pastor, understood such a resignation, but did not approve of it. He, too, did not say anything. Other motives